

Tenth, in the larger barrio

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and poblacion the fiesta has a definite political function, especially in furnishing politicians with opportunities for making speeches, mending political "fences," and encouraging the officialdom of the local and provincial governments. Eleventh, the fiesta is one means of introducing into small barrios some of the techniques of democracy, of working together with one's neighbors in committees, and making a profit which is used to improve social or cultural conditions in the community. The printed fiesta programs have an educational function with their short, if not too critical, histories of the local region, listing all the provincial and municipal officials etc.

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After *lahologon* there may be a few dances, a "Barn Dance," a "Fashion Show," but the fiesta spirit is gone. The gambling activities may continue for several days after the end of the fiesta, but with less fervor. In the *barrio*, for the most part, the normal routine takes over after *lahologon*. Lechon pits are filled. The bamboo arches slowly succumb to the elements or to fence-building scavengers. The professional gamblers depart with their tables and games for another fiesta. The gay window curtains, doilies, and tablecloths are packed away in the family trunk until next year. The *barrio* chapel decorations wilt and gather dust. For a while the *barrio*folk speak of *limas piyesta* ("after the fiesta") in dating events in time. Soon the fiesta becomes only a pleasant memory. Before this memory has faded completely, preparations are afoot for the next fiesta. [178] Nearly every *barrio* and *poblacion* has an innate consistent "strain" toward making the next fiesta "more modern," or "progressive." This may mean a better orchestra, maybe electric lights for the first time, a bigger beauty contest, a more important speaker, a printed instead of typed fiesta program, or a larger statue of their patron saint.

Few Americans who have attended a Philippine fiesta forget the gay event or the warm friendship and spontaneous hospitality of their hosts. It is the writer's hope that this tentative sketching of the rural Philippine fiesta complex may interest Filipinos in making a more detailed study of one of the unique aspects of their culture. ¹¹

¹¹ The author would be most grateful for any critical comments on this article from Filipino readers of the *Silliman Journal*. All letters received will be carefully read and promptly answered.